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Clarendon Press for that new token of their well-known traditional zeal for the furtherance of the study of the Coptic versions. We hope they will hasten the publication of the rest of that Bohairic version of the New Testament, and intrust it to the same hand which so ably edited the gospels.

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DIE PARUSIE CHRISTI. Von HEINRICH DIECKMANN, Pastor.
Geestemünde: J. H. Henke, 1898. Pp. vi + 78. M. 1.20.

THE book leaves a favorable impression by its fulness, conciseness, and candor. It discusses first the apostolic views concerning the parousia, and then works back to the teachings of Jesus. In the apostolic literature, not excluding the Johannean books, the hope of Christ's personal return is universal; the day of the coming is everywhere conceived as a single and definite point of time that is near at hand; almost everywhere it is apparent that this day was expected during the life of that generation, though a definite fixing of the time was regarded as impossible and unwarranted. With the query whether this universal belief of the church could have been based on a universal misunderstanding of Jesus, the author passes to the main portion of his investigation, the teaching of Jesus concerning the purpose, manner, and time of his coming. The last point is, of course, the most difficult one. His results on the bulk of the passages are as follows: (1) Jesus neither identifies nor combines his parousia with the destruction of Jerusalem; (2) for the latter catastrophe he fixes a definite term, the life of that generation; (3) concerning the time of the parousia Jesus denies that he has any knowledge; (4) he repeatedly and emphatically contradicts the lively expectation of the people and the disciples that the kingdom would shortly be set up; (5) he teaches an era of development which presupposes a long space of time before the parousia. The author frankly acknowledges that there are a few passages which do not harmonize with the first three statements, but fix the parousia in the near future. He refuses to believe in the errancy of Christ, and explains the difficulty by the supposition that the disciples did not fully understand Jesus, but under the pressure of contemporary eschatological expectations transferred to the parousia what Jesus said of the near destruction of Jerusalem. They changed

the "sudden and unexpected" coming foretold by Jesus into an "early and speedy" coming.

The proof-reading, especially of the Greek quotations, is often faulty.

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SKIZZEN AUS DEM LEBEN DER ALTEN KIRCHE. VON THEODOR ZAHN, Dr. und Prof. der Theologie in Erlangen. Zweite vermehrte und verbesserte Auflage. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (G. Böhme), 1898. Pp. viii + 392. M. 5.25; bound, M. 6.25.

THE book contains eight addresses, delivered between 1876 and 1889. They merit their preservation and collection. There is nothing fugitive about them. "Fugitive" is almost a ludicrous word when applied to work so solid and replete with learning. To anchor them more surely yet, we have sixty-two pages of notes and references in fine print at the close, besides an appendix with a number of Christian prayers of 90-170 A.D., and an address of the fourth century on "Sunday rest." But it would be a mistake to suppose the book ponderous or dull. The style is vivacious; the material is handled and arranged with the ease of familiarity; there is everywhere a practical outlook on present-day questions; the whole is the modest and conscientious offering of a learned man who feels that he stands apart from the practical work of his time, but who wishes to contribute the results of his special labors for the assistance of the practical workers. The titles of the essays are as follows: (1) "The Traffic of the World in the First Three Centuries in Relation to the Growth and Life of the Church;" (2) "Missionary Methods in the Apostolic Age;" (3) "The Social Question and Home Missions according to the Epistle of James;" (4) "Slavery and Christianity in the Ancient World;" (5) "The History of Sunday, especially in the Ancient Church;" (6) "Constantine the Great and the Church;" (7) "The Rule of Faith and the Baptismal Confession in the Ancient Church;" (8) "The Adoration of Jesus in the Apostolic Age." It is impossible to summarize such a variety of material, or even to indicate some of the interesting tracks of thought on which light is shed in passing. The first two addresses would prove suggestive to pastors in their discussion of foreign missions. The second gives a fine summary of the facts that